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ABSTRACT

This handbook suggests many different ways in which volunteers in community groups can assist students and scholars from the People's Republic of China (PRC) in adjusting to life in the United States. First, the introduction deals with the background of the attitudes and expectations of the men and women now coming to the United States and provides a profile of the students showing their diversity. Second, a description of how to organize a community program is discussed. Third, community programs are suggested that can be sponsored for these students. They are meeting the students/scholars on arrival; locating permanent housing; providing basic services such as an introduction to the supermarket and Chinese food stores, a walking tour of the neighborhood, and introducing banking; and providing continuing programs such as English conversation, home hospitality, and loan closets. Fourth, community programs are publicized. Finally, a third of the handbook is made up of five appendices. They are a "Pinyin" romanization and pronunciation guide to common Chinese surnames, (2) a chronology of the People's Republic of China and U.S.-China relations, (3) a selected reading list, (4) an international student service arrival service and sample arrival information request slip, and (5) a list of principal organizations working in specific areas of U.S.-China relations. (NE)

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Assisting Students and Scholars from the People's Republic of China:

A Handbook for Community Groups

Katherine C. Donovan

U.S.-CHINA EDUCATION CLEARINGHOUSE

A joint project of:

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Foreword and Acknowledgments

Educational exchanges between the United States and the People's Republic of China (PRC) ceased completely during the Korean War; the resulting hiatus lasted until Washington and Beijing (Peking) agreed to normalize relations on January 1, 1979. With political obstacles removed, the exchange of students and scholars resumed immediately and the numbers increased rapidly. By mid-1981, approximately 6,000 PRC citizens were studying or conducting research at more than 300 colleges and universities in the United States. The resumption of exchanges with the PRC has posed numerous questions for campus and community groups uncertain about what to expect and how best to assist students and scholars from the People's Republic. Such uncertainty is an inevitable consequence of the fact that Americans had almost no contact with people from the PRC during the past three decades. This situation contrasts sharply with the almost continuous contact that campus and community groups have had with citizens of most other nations since 1945. This handbook has been prepared to answer frequently-asked questions, to help individuals and community groups assisting PRC citizens in the United States and to aid in developing programs to strengthen ties of friendship and understanding between Chinese and Americans.

Some who read this publication will doubtless think we are restating the obvious. Much of what is included reflects or records the experiences and activities of community groups throughout the country. But there are compelling reasons for compiling materials specifically for those assisting students and scholars from the PRC. Three decades of estrangement, romanticized memories of what relations between the United States and China were before 1950 and eagerness to avoid mistakes and make up for lost time require certain reminders, cautions and suggestions that may not apply to or have become second nature in working with people from most other countries. Moreover, because of the long absence of regular contacts and special interest in China, people who have not participated in programs for other foreign visitors are eager to meet and assist students and scholars from the PRC. Such people may not be familiar with established community groups and programs for foreign students. This handbook is designed to help them benefit from the experience of others, as well as to assist experienced volunteers in working with Chinese students and scholars.

The information presented in this handbook assumes that community volunteers will work with directors of international offices and/or foreign student advisers at local institutions of higher education to provide meaningful and timely assistance to new arrivals from China and supplemental programs for Chinese students and scholars who already have made the initial adjustment to life in the United States. It is hoped that everyone working with Chinese students and scholars—be they members of established community groups or individuals new to working with foreign students—will receive a copy of this handbook.

This handbook has been prepared for distribution through the U.S.-China Education Clearinghouse, a joint project of the Committee on Scholarly Communication with the People's Republic of China (CSCPRC) and the National Association for Foreign Student Affairs (NAFSA). Formed in October 1979, the Clearinghouse is supported financially by the U.S. International Communication Agency. (CSCPRC is jointly sponsored by the American Council of Learned Societies, the National Academy of Sciences and the Social Science Research Council.)

Katherine C. Donovan, who wrote the major portion of this publication, has been involved in educational and cultural exchange activities for 25 years—16 as director of a community program for foreign students and visitors of the Cleveland Council on World Affairs and 9 as the first director of the NAFSA Field Service Program. For two years she served as editor of the World Education Series produced by the American Association of Collegiate Registrars and Admissions Officers. She has published numerous articles on the community's role in international educational exchange. The Introduction was written by Thomas Fingar.

In addition, we wish to acknowledge and thank the many individual and organizational members of NAFSA's Community Section (COMSEC) that have shared ideas, insights and suggestions during the past 25 years which are incorporated into this handbook. We also wish to thank the following people for their contributions to the preparation of this manuscript:

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The views contained in this publication do not necessarily reflect those of the CSCPRC or its sponsoring organizations, of NAFSA or of the U.S. International Communication Agency.

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Introduction

Relations between the United States and the People's Republic of China (PRC) changed dramatically in the decade following President Nixon's historic 1972 trip to Beijing (Peking). Once bitter adversaries became tacit allies, mutual suspicion and antipathy began to diminish and opportunities for the exchange of people and ideas increased substantially. These developments were accompanied by even more remarkable shifts in American public opinion. Polls conducted prior to the Nixon trip reveal that most Americans held strongly negative views of China and the Chinese people—and were woefully uninformed about the PRC. Negative images, born of ignorance and misinformation, were nourished by Cold War rhetoric, memories of the Korean conflict and news reports of Red Guard excesses during the Cultural Revolution. Widely held views were captured in a *Time* magazine cover which depicted China as a dragon boat crammed with people brandishing nuclear weapons.

China has never conducted opinion polls so it is impossible to know what "typical" Chinese citizens thought about the United States in the 1960s and early 1970s. The images conveyed in China's official media were almost uniformly and, from an American perspective, outrageously negative. Who can dismiss the sight of school children bayoneting effigies of Uncle Sam? Many Americans believe, perhaps because it is comforting to do so, that "most" Chinese were relatively unaffected by such "clumsy propaganda," and that there is an abiding feeling of goodwill toward the United States. Such feelings are thought to result from appreciation for the military, medical, educational and political support provided by the United States during the previous century and the positive impressions held by thousands of Chinese who studied on American campuses before exchanges ceased in the early 1950s. While this may be true, it is important to bear in mind that more than 65 percent of the people in China have grown up amid strongly negative official characterizations of the United States.

Despite more than 20 years of hostility and estrangement, changes in government policy after 1970 were followed almost immediately by pronounced swings in popular attitudes and impressions. In the United States, it took only a few years for wide-eyed pandas to displace the bellicose dragon as a symbol of China. The change came a bit later in China, but professions of Sino-American friendship soon replaced denunciations of American imperialism, and Uncle Sam was transformed from a malevolent to a kindly figure. Knowing how quickly American attitudes and images changed (and how easily they could change again), one should be wary of arguments that the current situation reflects "true" feelings more accurately than did the media and opinion surveys of previous years. Opinions are volatile, especially when they derive from the low levels of understanding characteristic of relations between China and the United States. Therefore, it is essential to take full advantage of the present situation in order to improve mutual understanding and deepen personal and societal ties.

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Many Americans—and many Chinese—are eager to make up for lost time and overcome the consequences of long estrangement, but unfamiliarity with one another's customs, history and expectations often create uncertainty about how best to proceed. This handbook is designed to answer typical questions and to provide practical tips on what to do and what to avoid. To clarify the reasons for these suggestions, the next few pages contain brief discussions of some of the factors underlying American attitudes and the expectations of the PRC students and scholars who have been coming to the United States in growing numbers since 1978. Two factors are particularly important: the legacy of the past and a common tendency to assume that others share our own perceptions and expectations.

Educational exchanges between the United States and China have a long and often turbulent history. The first Chinese students arrived in the United States more than 130 years ago, and the first Chinese government program to send students to American colleges began in the 1870s. A century ago, Chinese officials were concerned that young people exposed to American society would lose their own cultural identity; their successors share many of the same concerns. PRC students and scholars now on American campuses are very aware that officials in Beijing have mixed feelings about the exchange process. To the extent that most Americans know about or reflect upon these early exchanges, there is a tendency to regard them as generous opportunities for future Chinese leaders to acquire practical skills and direct knowledge of the "modern world." Although many Americans remember that a previous Chinese government canceled the exchange program because it feared the cultural and political values of young students were being eroded or subverted by American culture, most forget that blatant racism and anti-foreign sentiment directed against Chinese nationals in the United States also contributed to this decision. When reminded that such was the case, most Americans regard it as irrelevant to the present and prefer to "begin again with a clean slate." The Chinese have a different sense of history and are more aware of the negative elements of our past relationships. This is, in part, the result of the official "propaganda" that most of those now coming to the United States have heard throughout their lives. It is more difficult for them to "forget the past."

Ironically, it was anti-foreign sentiment in China at the turn of the century that led to the second "wave" of students sent to the United States by the Chinese government. As compensation for the loss of life and property during the Boxer Rebellion of 1900, the United States and other countries demanded a very large indemnity. A portion of the indemnity obtained by the United States was used to create the Boxer Indemnity Remission Scholarships, a program specifically designed to increase the number of Chinese students in American colleges and universities. Then, as now, it was assumed that exposure to higher education and American life would give future Chinese leaders direct understanding of and appreciation for the values and policies of the United States.

During the 1940s, the number of Chinese students in the United States increased to approximately the same number that are now studying on American campuses. Most of those who came were the children of wealthy families. After they returned to China, American-trained professionals often obtained important

positions in the government, the economy or the educational system. Many of those who had studied in the United States were criticized or persecuted during one of the radical periods of recent Chinese history, but now they are once again regarded as a valuable national asset. One indication of their importance is the fact that the president and virtually all the vice presidents and senior officials of the Chinese Academy of Sciences have studied at American institutions. American China specialists generally agree that these "returned students" have made a major contribution to the normalization of relations between Washington and Beijing by helping to interpret American policies, behavior and attitudes. However, given the political history of China during the past three decades, those who have studied or are now studying in American colleges and universities are very aware that there is a thin line between being knowledgeable about the United States and being considered uncritically enthusiastic about American society.*

Images of one another are shaped by far more than contacts established through educational and cultural exchanges. The history of U.S.-China relations evinces ambivalence and alternating periods of friendship and hostility, agreement and disagreement. People on both sides of the Pacific often forget that others do not necessarily recall or interpret events in the same way they do. Numerous differences exist, but it is entirely appropriate to identify and discuss those differences with visitors from China. (For more information on perceptual differences, see the works by Fairbank and Terrill cited in the China section of the list of selected readings in Appendix C.)

Few PRC students and scholars are fully prepared for what they encounter upon arrival in the United States. One reason is that many of them had previously thought about this country as either a "modern" version of their own society, or as essentially the same as American society in the 1930s and 1940s. Whereas Chinese media have continually stressed the rapid rate of change in the PRC, they have said little about the pace of developments in the United States. The images of America contained in old textbooks, movies and the memories of people who were here 40 or 50 years ago retain a validity in China that is difficult for most Americans to imagine. The rate of change has been far more rapid in the United States than in China, especially since World War II. The pace, magnitude and consequences of dramatic change in the United States require substantial adjustment on the part of students and scholars from the PRC.

The second important factor is a tendency for people to assume that others share their perceptions and expectations, and that other societies are basically like their own. Just as Americans frequently think of China as a poorer and more populous version of the United States, students and scholars from China regularly interpret what they see and hear in the United States in terms familiar to them. This leads the Chinese to expect people and institutions to act in ways that would never occur

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*For a more detailed record of U.S.-China educational exchanges during the 1940s, see Wilma Fairbank, *America's Cultural Experiment in China, 1942-1949* (Washington, DC: Bureau of Educational and Cultural Affairs, U.S. Department of State, 1976).

to many Americans. For example, the central government of China plays a major and direct role in the placement and supervision of all foreign students in the PRC and in the administration of all colleges and universities. It is difficult for Chinese nationals to understand the highly decentralized and autonomous nature of American education. Similarly, schools in China provide a number of services and enforce a number of provisions that have no counterpart in this country. It is perfectly natural for a PRC student or scholar to assume that the American institution's "Bureau of Foreign Affairs" will monitor his or her progress, help solve personal problems and mediate between the individual and the school. It is also natural to assume that the school will provide housing and will specify precisely what courses are to be taken—because that is what happens in China. Academic institutions play a very different role in China than they do in the United States, and much of what is done by Chinese institutions is left to the initiative and imagination of the individual in the United States.

POLITICS IN CHINA AND THE ATTITUDES OF STUDENTS AND SCHOLARS

The attitudes and expectations of the men and women now coming to the United States were forged during a period of extreme political instability in China. This instability has been reflected in frequent and at times dramatic policy shifts as contending groups within the leadership pursue first one and then another strategy of development. Those interested in the details of China's recent political history should consult the China books suggested in Appendix C; all should be aware of a few major developments and their impact on the lives of the PRC students and scholars now studying in the United States.

Policies governing education, science and intellectual life in general may be divided into five stages. From the founding of the People's Republic of China in 1949 until 1957-58, education and expertise were highly valued and people with specialized training could anticipate a stable and rewarding career. Those now in their forties and fifties entered college expecting to serve their country while at the same time reaping personal benefits through hard work in a professional specialty. Policies to foster academic excellence and to take full advantage of expertise of all kinds encouraged able and ambitious young people (and their families) to embark upon specific career paths. "Study hard, serve the country and get ahead" became the watchword of the era.

These policies were abruptly changed in the late 1950s. During the period of the Great Leap Forward (1958-59), expertise was denigrated and those pursuing professional careers were frequently criticized for "careerism." Many visiting scholars now working in the United States experienced this shift in policy just as they were beginning their professional careers.

Happily for China and the individuals involved, the Great Leap Forward proved to be short-lived and the early 1960s witnessed the return of policies to promote the development and utilization of expertise. Those trained in the 1950s moved into

junior but still responsible positions, and young people once again began to prepare for advanced study and professional careers. Many now pursuing graduate study in the United States entered college during the early 1960s expecting that diligent study would enable them to serve the country and simultaneously enhance their own careers. Patriotism and personal interest reinforced one another. These expectations were frustrated by the drastic political experiment known as the Cultural Revolution.

Lasting from 1966 through 1976, the Cultural Revolution is now described by the Chinese as a "ten-year catastrophe." As was true during the Great Leap Forward, expertise was derided and professionals were persecuted because they were specialists. Young scholars and specialists were forced to abandon their professional work to engage in "reeducation through labor" (often including little more than the performance of menial chores). Years of hard work and careful planning were suddenly a liability rather than an asset. Frustration was the inevitable result.

The disruptions of the Cultural Revolution affected three generations. By Chinese estimates, more than 100 million young people received inadequate education as a result of the misguided policies of 1966–76. A small percentage of those now in the 25–35 age bracket were able to study on their own and a few have gained admission to graduate schools in China and abroad, but most have become part of a "lost generation." Young scholars were prevented from studying, teaching and doing research at precisely the time they would have been most productive. They now face the difficult task of honing skills grown rusty through nonuse while at the same time catching up on developments in their own and related fields. The pace of discovery and innovation during the past two decades makes this an extremely difficult task. The scholars and teachers who were in their fifties and sixties—many of whom had received excellent training abroad or in foreign schools in China—were unable to train successors or to serve China by applying the knowledge they had acquired and using the contacts they had made. Official Chinese commentaries describe the period as a disaster; this is only a slight exaggeration.

Since the death of Mao Zedong and the downfall of the radical Gang of Four in 1976, China's leaders (many of whom, it should be noted, were officials during the Great Leap Forward and at least part of the Cultural Revolution) have adopted measures designed to overcome the ravages of the Cultural Revolution by restoring intellectuals to positions of influence and by training young specialists. Science and technology are regarded as critical to the success of a developmental strategy designed to achieve the comprehensive modernization of China by the end of this century. As part of this strategy, scholars are to be sent abroad for advanced training and to catch up on developments during the lost decade. Young scholars will be sent to foreign schools for instruction in areas deemed critical to the country's drive to realize the "four modernizations" (agriculture, industry, national defense and science and technology). Speed is of the essence. Political leaders know their legitimacy rests on their ability to demonstrate tangible progress and narrow the now widening gap between China and the advanced industrial states. Similarly, older professionals know that they must train younger specialists quickly if they are

to do so at all. This urgency is reflected in the attitudes and diligence of the individuals coming to the United States; it also contributes to the high expectations of sponsoring organizations in China that select and support students and scholars sent to American institutions.

What has been the impact of these political changes on PRC students and scholars now in the United States? Obviously there is no single answer to this question, but a few general points can be made.

One concerns attitudes toward foreigners in general and Americans in particular. During each of the radical stages of Chinese history, association with foreigners was taken as *prima facie* evidence of counterrevolutionary sentiment. Such attitudes have been denounced by China's present leaders, but many Chinese suffer from what has appropriately been called the "disease of lingering fear." People who themselves or whose friends and relatives were victimized for having associated with foreigners are apt to be restrained in cultivating personal friendships. Individuals differ, but one should appreciate the political and psychological obstacles that PRC citizens must overcome in order to establish close personal ties with foreigners.

If present policies remain in force—and that unfortunately is a big "if" in the minds of many PRC students and scholars—those now studying in the United States will obtain influential positions. The attitudes they adopt, their experience in the United States and their feelings toward the American people and the American way of life will almost certainly help shape the views of others in China and the future of U.S.-China relations. The significance of these exchanges should not be exaggerated, but neither should it be forgotten that the few thousand Chinese nationals coming to the United States under exchange programs will occupy key positions in their country in the 1980s and beyond.

It should also be noted that, despite the effects of political changes touching the lives of every student and scholar from the PRC, most are quite willing to discuss their own experiences and the political history of their country. One need not shy away from "normal" questions about family history or personal lives out of fear that it will make someone from China uncomfortable. If he or she does not feel comfortable discussing a subject, that will become apparent and the conversation should move on to another topic.

PROFILE OF PRC STUDENTS AND SCHOLARS

At first glance, students and scholars from the People's Republic of China are a deceptively homogeneous group. In addition to similarity of dress and hairstyle, most come from large urban centers such as Beijing or Shanghai, many are the children of "intellectuals" and most are on their first visit to a foreign country. However, superficial similarity masks tremendous diversity; the background, personality, expectations, problems and preferences of each individual are unique.

Despite the existence and importance of diversity, it is possible to describe students and scholars from China in terms of three general categories: visiting

scholars, government-sponsored students and privately sponsored students. In working with Chinese nationals, it is helpful to bear in mind the special characteristics of each of these categories.

Visiting Scholars

During the first stage of renewed educational exchanges between the United States and the People's Republic of China, approximately 85 percent of those who came from China were classified as visiting scholars. The percentage has declined steadily but this continues to be an important category.

As used in exchanges with China, the term "visiting scholar" refers to mid-career professionals who are sent to/invited by U.S. institutions to pursue advanced training while contributing to ongoing research projects. Visiting scholars usually are between 45 and 55 years old and almost all are natural scientists or engineers working in fields deemed critical to realization of the "four modernizations." Although most visiting scholars received their initial training in Chinese institutions (generally a five-year program followed by informal or, in a few cases, formal advanced study), a small number were trained in the Soviet Union or Eastern Europe during the 1950s and 1960s. The Cultural Revolution disrupted their careers just as they were moving into positions of responsibility, and caused them to lose contact with others working in their fields. They, and their sponsoring organizations (e.g., institutes of the Chinese Academy of Sciences and China's leading universities), view collaboration with American scholars as a tremendous opportunity to catch up on developments in their fields, to learn new techniques and to establish collegial ties with the broader scientific community.

Visiting scholars qualified for study abroad by taking a series of tests administered by Chinese authorities in 1978 and 1979. These examinations tested both English language proficiency and knowledge of their specialties. Competition was intense and those selected are regarded by Chinese authorities as the "best and the brightest" of their generation. Expectations are high and, as a result, individuals feel an intense pressure to do well and to learn as much as possible during their stay in the United States. This contributes to the no-nonsense, nose-to-the-grindstone approach exhibited by most visiting scholars.

Visiting scholars have been nominated by their home institutions, the Chinese Academy of Sciences or the Ministry of Education and invited to work in a particular school or department. As visiting scholars, they generally do not pay fees or research costs (either because visiting scholars normally do not pay such costs or because they have been waived by the American host institution). Most receive a living stipend of $400 per month from the Chinese government. The normal term of a visiting scholar is one academic or calendar year, but many have been invited to remain for a second or subsequent year and several sponsors have offered to provide additional financial support. Visiting scholars are concentrated in relatively few, well-known U.S. institutions and departments. Most are married but few are accompanied by spouse or children.

Government-Sponsored Graduate Students

Graduate students sponsored by the Ministry of Education, the Chinese Academy of Sciences, the Chinese Academy of Social Sciences or by individual PRC colleges and universities constitute a large and growing segment of Chinese nationals on American campuses. The first group of PRC students and scholars to come to the United States was composed mainly of special status graduate students, but the number of degree-seeking students has increased steadily as graduates of China's new four-year undergraduate programs enter the applicant pool and as American institutions become more familiar with their qualifications.

Like visiting scholars, government-sponsored graduate students have been chosen through a stringent selection procedure and represent the best of a very select group. Only 400–500 are selected each year to study in the United States. They are drawn from a pool of 270,000 college graduates; the students who are admitted to Chinese institutions of higher education each year are selected from a pool of 5 million applicants. There can be no question about their academic abilities. The Chinese government plans to sponsor approximately 500 students per year to come to the United States. All will be graduate students because it has been determined that adequate undergraduate training can be provided in Chinese schools and that scarce foreign exchange should be reserved for those pursuing advanced training unavailable inside China.

Students sponsored by the Chinese government receive a modest living stipend of approximately $380 per month. Tuition and fees are covered by the Chinese government unless other arrangements have been made between American and Chinese institutions.

The first graduate students from China often had unusual educational backgrounds. Many had completed fewer than four years of undergraduate training and all formal training had usually ceased in 1966. Self-study and informal training frequently substituted for formal classroom work. Those entering U.S. institutions after 1981 are products of the new and more stringent admissions procedures and curricula adopted after Mao's death. Like visiting scholars, a high percentage of government-sponsored graduate students are natural scientists and engineers, and most attend prestigious American institutions.

Privately Sponsored Students

Of the 6,000 Chinese students and scholars in the United States in mid-1981, approximately 3,500 were sponsored by friends and relatives outside China or by foundations, businesses or private organizations. Although those in this category run the gamut from high school students to visiting scholars, most are undergraduates. They are scattered throughout the United States and are enrolled in a variety of schools and disciplines. These students have not taken the selection tests administered by the Chinese government, but they have met admissions standards specified by American schools. Like government-sponsored students and visiting scholars, most of the privately sponsored students come from a few large urban centers, particularly Guangzhou (Canton), Shanghai and Beijing. They receive no financial support from the Chinese government.

Students and Scholars in the United States Under Arrangements Between American and Chinese Institutions

Students or scholars of this type do not fit neatly into any of the categories described above. A number of American institutions have concluded institution-to-institution arrangements with counterparts in China. These agreements often provide for reciprocal placement of graduate and/or undergraduate students. The exchange of faculty (visiting scholars) is a second feature of many such agreements. Scholarships and other forms of support are often provided, and "special" arrangements for housing or English language instruction may be expected by the Chinese sponsor or individual student/scholar.

No summary can adequately describe the myriad factors shaping the attitudes and expectations of Americans and Chinese encountering one another after a 30-year hiatus, but sensitivity to the fact that there are significant differences may be more important than knowledge of precisely what those differences are. Although there are differences, students and scholars from China are quite similar to other foreign nationals in the United States for the first time. Assistance and attitudes that are appropriate when working with other foreign visitors are, in most cases, appropriate for Chinese students and scholars. Having said this, it is important to note that certain forms of special treatment are needed. The section entitled "Suggested Community Programs for PRC Students and Scholars" highlights these special requirements in the context of "routine" procedures for assisting first-time visitors to the United States.

Organizing A Program to Assist PRC Students and Scholars

Students and scholars from the PRC come to the United States for numerous reasons and with varied objectives. A large percentage come to acquire training and experience that cannot yet be obtained in China; others come because of special opportunities or because only a tiny percentage of academically qualified applicants can be placed in the best of China's 630 colleges and universities. Though many seek better understanding of American ways and the American people, none seek to become "just like us." In virtually all cases, the primary goal is to acquire skills that will contribute to the modernization of China and enhance their own career prospects.

The main purpose of programs to assist PRC students and scholars should be to ease the shock of entry into American society. Adjustment requires time and programs that put first things first. Thus, for example, most Chinese will not be ready to accept occasional home hospitality, enjoy some of the extra-curricular activities on campus and in the community or begin to make judgments and ask questions about the U.S. government and economic and social organization until after they have found housing, learned some of the essentials about living in the United States, developed skills in speaking, reading and understanding English and adjusted to the demands of academic life.

It is important to remember that much of what Americans take for granted will be very strange to those making their first trip abroad. Citizens of the PRC are not accustomed to the affluence of American life (spacious homes, private cars, manicured lawns, well-stocked department stores and supermarkets, etc.), nor to the informality of relationships with teachers and colleagues or many other "normal, every day" occurrences. Our "world" is very different from theirs.

THE FIRST STEPS

In establishing community programs for PRC nationals, as for all foreign visitors, it is essential to begin by determining the level of interest among volunteers already serving in the community organization, or, if there is no such community organization, to contact individuals who might be interested. The composition of volunteer groups is changing because increasing numbers of young women with children, and older women whose children no longer live at home, are pursuing careers outside the home. For this reason it would be well to investigate interest among an increasingly important group of potential volunteers: older men and women. Retired professionals, members of the American Association of Retired Persons (AARP), former faculty members, persons who have traveled or lived abroad and widows and widowers with time, energy and enthusiasm can play

an extremely active and important role in programs for foreign nationals. Since older people are much respected in China, there are added reasons to tap this source when organizing a program for students and scholars from the PRC.

Other possible sources include: Chinese-Americans (faculty or others) who have lived in the United States for many years; students and scholars from China who have been here for a year or more; and selected members of organizations focusing on U.S.-China friendship and understanding. Many persons in the last category have been to China recently, but probably have had little sustained contact with individual Chinese, other than their guides, or, in fewer cases, colleagues in specific academic fields or professions. It is wise to avoid those who have seen a trip to China as the "in" thing to do. Personal interviews are a *must* when recruiting new volunteers or when strangers call to offer assistance. When seeking new volunteers, a detailed discussion about the kind of activities envisioned will help clarify the level of interest and ability to assist in specific ways.

Having ascertained the interests and abilities of community volunteers to work with PRC students and scholars, one or two people should meet with the foreign student adviser (FSA) or other relevant college administrators to discuss possible roles for individuals or the group as a whole. Established community organizations which have good working relations with relevant officials at local educational institutions will probably find this initial visit and early planning to be relatively easy. Nevertheless, it is important to determine (1) how current programs can be adapted to meet the special needs and concerns of students and scholars from the PRC and (2) whether or not special assistance is already being provided by other groups. This will suggest where there are gaps to be filled and how cooperative programs can be developed.

Once it has been determined that specific programs or forms of assistance are necessary or appropriate for PRC students and scholars, the foreign student adviser will "introduce" the program and the volunteer group to students and scholars from China. Such an explanation is important because it indicates to the Chinese that it is appropriate to accept the kinds of help being offered by the community group.

The foreign student adviser can provide a certain amount of information about the PRC nationals on campus, but it is important to remember that U.S. laws protecting individual privacy restrict the amount and types of information that can be released without explicit permission and that it is natural for Chinese to wonder why strangers would request information about their personal lives. It should be possible to obtain names, addresses, telephone numbers and fields and level of study of PRC students and scholars who might be interested in participating in community activities. General information about the English proficiency levels of the Chinese nationals on campus could also be requested from the FSA to see if a community English language program; would be ;useful (see pages 22-23 for information about such programs). Information on hobbies, interests and so forth can be helpful in arranging home hospitality or English language partners, but such data may be difficult to obtain. As volunteers and PRC visitors get to know one another, however, most obstacles will disappear quite naturally.

Whether the offer of assistance comes from an established group that has helped students and scholars from other countries or from a new group of potential volunteers, it is essential to know what the responsibilities of community volunteers will be and how they will complement the work of the foreign student office and any groups already helping PRC nationals. The goal is to find the best way, through cooperation and coordination, to help those new to the United States.

If an established community group receives offers of assistance from other groups in the community after the program has started, it is important to check with local foreign student advisers to be sure they are familiar with the groups and would encourage cooperation. If this is the case, meet with representatives of the group to discuss the objectives of the program and needs of the students/scholars and to determine if or in what areas cooperation would be helpful. At the beginning, the group with most experience assisting foreign students or scholars should coordinate and oversee the activities of any cooperating organizations. Under no circumstances should the names, addresses and telephone numbers of Chinese students and scholars be released without prior knowledge as to how such information will be used. In time, cooperating groups may decide to adopt a different division of labor.

THE ROLE OF THE VOLUNTEER

Suggestions have already been made regarding new sources of volunteers to replace the young and middle-aged women who once constituted the majority of those helping foreign students. Regardless of who the volunteer is—female or male, young, middle aged or senior citizen—that person's role is to be a friendly guide but not an "instant" friend. Friendship is prized in China and entails considerable mutual obligation. Easy use of this term may raise unrealistic expectations among the Chinese. To meet those expectations may be onerous or impossible; failure to do so will confuse and disappoint the student or scholar. Relationships should evolve slowly.

Volunteers can be helpful in many ways but they must remember—and if necessary remind the Chinese visitors—that their role is limited. Many questions or problems (e.g., those dealing with visas, tax obligations, academic matters and insurance) should be referred to the foreign student adviser, faculty sponsor or other university officials. Many times it is better to point the visitor in the right direction (or perhaps to arrange a meeting) than to attempt to solve problems directly. If the volunteer is so inclined, however, it can be extremely reassuring to the foreign visitor to know that there is someone to whom he or she can turn at odd hours or for advice on where to go for help. Giving the PRC student or scholar a clearly printed or typed card listing the volunteer's name, address and telephone number and expressing genuine willingness to be contacted will be very helpful to the individual; but volunteers should not invite calls for assistance unless prepared to receive them.

THE ORIENTATION OF VOLUNTEERS

All volunteers interested in working with Chinese students and scholars should participate in a brief orientation session. One objective of the orientation would be to identify stereotypes and other factors shaping the perceptions and attitudes of Americans *and* Chinese. The two-part slide/tape presentation, entitled "Looking for China: American Images" and "Looking for America: Chinese Images" (produced by the China Council of the Asia Society), is an excellent introduction to U.S.-China relations. It provides a well balanced and objective presentation of the love/hate, fascination/fear relationship which has existed for decades between the Chinese and American peoples, provides useful background and points out how misconceptions have traveled both ways across the Pacific. Each of the two programs is packaged in a small box with 50 slides and a 20-minute cassette tape. The programs may be borrowed, at no cost, from the U.S.-China Education Clearinghouse, 1860 19th Street, N.W., Washington, DC 20009 or purchased, at $10 for each unit, from China Council Slide/Tape, The Asia Society, 112 East 64th Street, New York, NY 10021.

Additional orientation aids are provided in Appendix A, "*Pinyin* Romanization and Pronunciation Guide to Common Chinese Surnames"; Appendix B, "Chronology of the People's Republic of China and U.S.-China Relations"; and Appendix C, "Selected Reading List." Appendix E lists organizations concerned with specific aspects of U.S.-China relations.

The orientation should point out that students and scholars from the PRC are under considerable pressure to do well and have quite specific objectives which they "must" attain during their time in the United States. They will tend to view activities other than work as "diversions." For this and other reasons, volunteers should be cautioned to move slowly in establishing friendships with PRC students and scholars and in planning programs for them.

Other points which might be mentioned in the orientation briefing include:

1. In all contacts with those from the PRC, and especially with those who have arrived recently, it is important to speak *slowly* and to enunciate *clearly*. Our spoken English may be difficult for them to understand because Americans normally speak more quickly than did their English teachers and because they will not be familiar with different regional accents or our rapidly changing slang. Be very sure that the student or scholar truly understands and is not merely nodding to be polite.
2. Do not rush the students or scholars or raise their expectations or those of the volunteer. It is quite possible that initial contacts and conversations will be awkward; be patient.
3. Remember that the proper way to refer to their country is the "People's Republic of China" or simply "China." When speaking of Taiwan, do *not* use the terms "Republic of China" or "Nationalist China"; to do so indicates espousal of a "two Chinas" policy and lack of sensitivity to the position of the Chinese government on an important political issue. The terms "Taiwan" or "Taiwan province" are the appropriate references.

4. In China, the family name is given first. For example, Tang Peiyuan should be addressed as Mr. Tang, *not* Mr. Peiyuan. The first name, Peiyuan, is used only by close friends and family members. Chinese women continue to use their maiden names after marriage so that a married couple will often have different surnames. When introduced to foreigners, Chinese nationals expect to shake hands.
5. Usually Chinese do not mind personal questions about their family or work. Moreover, like the nationals of some other cultures, they may ask questions not generally asked in our society, e.g., questions about a woman's age, the cost of a home or the salaries of the wage earners in the family.
6. In all relationships with people from China, remember that, as individuals, they cherish social harmony and prefer avoiding conflict in personal relations. Americans, in contrast, cherish openness and frankness and often prefer to address grievances or problems directly. Efforts by volunteers to bring problems out into the open—and to encourage Chinese to do likewise—will make PRC students and scholars uncomfortable. Sensitivity and appropriate explanations will help resolve differences on this point.

Suggested Community Programs for PRC Students and Scholars

Because first things must come first, the following suggestions are given in the order in which they would naturally occur. (Although the following pages use the term volunteer in the singular, it is not necessary for a single individual to provide all forms of assistance. PRC students and scholars will not expect one person to assume complete responsibility for helping them. Each community group should feel free to divide responsibilities as seems most appropriate.)

MEETING THE STUDENT/SCHOLAR ON ARRIVAL

For many new arrivals, the plane trip from China to the United States may be their first. Their emotions are bound to be mixed: fear of the unknown (flying and the strange new land in which they are arriving), excitement about the adventure ahead and anxiety about how well they will do. They will undoubtedly suffer from jet lag; it takes approximately 12 hours to fly from China to the West Coast of the United States. All China is in one time zone, 13 hours ahead of U.S. Eastern standard time and 16 hours ahead of Pacific standard time. Thus, the "body time" of those who arrive on the West Coast at 10 a.m. on Tuesday is 2 a.m. on Wednesday. Fatigue, apprehension and excitement will doubtless make speaking and understanding English more difficult than would otherwise be the case. For all these reasons, it is most helpful to meet them at the airport when they disembark from the plane. Moreover, Chinese custom includes meeting all foreign guests on arrival in China. As a result, PRC students and scholars naturally assume that they will be met upon arrival. If they are not, they may feel slighted and begin their stay in the United States somewhat inauspiciously.

To ensure that PRC nationals are properly welcomed to the United States and avoid duplication of effort, volunteers should learn as much as possible about the sponsorship of the new arrivals. Government-sponsored students will undoubtedly be met by Chinese consular representatives. Friends and/or family members will probably meet those whom they have sponsored. But such generalizations require further checking. Most communities do not have consular representatives from the PRC. Government-sponsored students and scholars will be met at the point of entry into the United States, but there still will be a need for volunteers to meet them when they arrive in the local community. At the same time, families and/or friends may not find it possible to meet the persons they have sponsored. In this case, careful advance checking with the family or friends (the FSA should have the names and addresses of local sponsors) will avoid unnecessary duplication of effort. In the case of scholars, it would be wise to check with the host department since someone from that department might plan to meet the new arrival at the airport.

Since the numbers of new arrivals in any one community will probably be rather small and because first impressions are so important, volunteers are urged to make an extra effort to meet Chinese nationals at the arrival gate. This courtesy will be greatly appreciated.

To coordinate airport arrivals, the volunteer, who has other responsibilities, must know the exact time, date, airline, flight number and airport at which the student or scholar will arrive. The FSA should urge PRC nationals to forward such information as far in advance as possible. To avoid inconvenience, the volunteer should check to be certain the plane is on schedule before departing for the airport.

Most students and scholars coming from the PRC will probably take a direct flight from China to either San Francisco or New York. The International Student Service (ISS), 291 Broadway, New York, NY 10007, phone: (212) 374-2093, provides assistance to newly-arriving foreign students. (A brief description of the ISS Arrival Service and a sample Arrival Information Request slip are in Appendix D.) ISS will supply information slips free of charge to FSAs. The slips can be sent to the students/scholars to complete as soon as they have the necessary information. These slips must, of course, be sent air mail. This information can then be sent to the ISS which has a corps of volunteers and staff members who will meet the Chinese arrivals (and undoubtedly others on the same plane) and assist them to make connections for the completion of their journey. The ISS will also notify volunteers of last minute changes in time of arrival, etc. With approval of the FSA, community groups might send PRC students/scholars arrival slips giving the name and telephone number of the person planning to meet them and requesting that information about arrival plans be sent directly to that person and/or the FSA.

If it is impossible for volunteers to meet new arrivals at the airport, they should meet them at a central place, preferably a hotel or intown airport terminal to which an airline bus or limousine will take them for a fixed fee. Since PRC students and scholars probably will have little or no knowledge about arrival procedures in the United States, they should be sent detailed information on how and where to arrange for transportation to the city or campus (e.g., bus or limousine), the cost of the bus or limousine service and the difference between the cost of a taxi and the bus or limousine. All relevant information concerning arrival (e.g., whether he or she will be met and by whom, whether the volunteer will come to the airport or another meeting place, how to reach the other meeting place) should be sent to the students or scholars well before their departure from China. Volunteers should wear armbands or other obvious means of identification so that the students/scholars can easily recognize the person meeting them.

Persons meeting arriving Chinese must be flexible and unperturbed by last minute changes of plans—including "no shows" and early arrivals. If, despite advance preparation, the student or scholar is met by friends, members of the family or sponsors, the volunteer must be prepared to accept this gracefully.

Depending on the time of arrival and arrangements made with the FSA, the volunteer will take the student/scholar either to the FSA's office or, if it is past office hours, to whatever temporary or permanent housing has been designated. This housing may be in university or college facilities, an inexpensive but acceptable

hotel or the home of a community volunteer. Local hosts should be fully informed about their responsibilities. They usually provide breakfast (see section on food preferences on pages 25-26) and take their guest to the foreign student office the next day.

Temporary housing may be secured by the FSA, community volunteers or appropriate university/college personnel. Precise information (address, directions, whom to contact, telephone number) must be given well in advance to the volunteer who will meet the arriving student or scholar. The volunteer should make certain he/she knows how to find the temporary housing *before* departing for the airport. The volunteer who takes the student/scholar to the temporary housing should make certain the new arrival is settled in the assigned room, knows the location of facilities, understands that the arrangement is temporary and that he/she will be helped to find permanent housing. The new arrival should be taken to a suitable restaurant or cafeteria if he/she has not already eaten. The students/scholars should be expected to pay for the meal unless the community organization or the volunteer has the funds to do so. The volunteer must use good judgment to determine whether it would be best to remain with the students/scholars and to accompany them back to the temporary residence, or whether the restaurant is close enough to the housing so that there will be little difficulty in finding the way back.

In some institutions, American students assist newly arrived students/scholars from abroad, or specifically from the PRC. Occasionally they assume responsibility for meeting the new arrivals at the airport or bus or train station or at the temporary housing or a dormitory. The responsibilities of community volunteers and student volunteers should be clearly understood and a plan for each developed to avoid overlapping and overlooking.

If there are such student assistants, community volunteers should contact the assigned student volunteers in advance to see if both want to meet the student/scholar at the airport or air terminal, or to coordinate times and meeting places (e.g., a student may meet the PRC national and drive him or her to the home of a community volunteer and return the following morning to act as guide and escort).

> *Note: Long experience has taught that careful advance planning, both for expected arrivals and unexpected emergencies, can obviate much confusion and/or help avoid mixed signals.*

LOCATING PERMANENT HOUSING

If the FSA and/or the institution's housing office are prepared to assist the newly arrived Chinese students and scholars to find permanent housing by sending a student volunteer or staff member to accompany them on the search, or if the sponsor is planning to house the student/scholar or to assist in finding housing, there is no need for the community group to provide this service. All these possibilities must be explored before the volunteer housing committee moves into action. However,

since housing for foreign students and scholars in China is pre-arranged, new arrivals may be surprised to learn that they are expected to find a place to live. Merely handing them a list of available rooms and apartments will cause confusion and a sense of inadequate treatment. Although they may not say so, they probably will not know how to begin the search and will need further assistance.

If it appears that assistance is required, minimum criteria for acceptable housing should be established, and a small screening committee (pairs of volunteers simplify this) should inspect, in advance, the rooms and apartments which are available. Possible residences, culled from a list provided by the FSA or housing office, should be checked by volunteers. Obviously, if this sort of screening is common practice at the institution, the rooms listed probably need not be inspected. In all cases, the screening committee should explain the purpose of the visit to the prospective landlady or landlord. Volunteers should bear in mind that the landlord/landlady often plays an important role in shaping the first impressions that Chinese students and scholars have of the United States.

It should be known in advance if cooking privileges are available and the rules for their use should be *written* and given to the student. It is almost a "given" that the Chinese will want to do their own cooking because it is much less expensive than eating in restaurants or on campus (very important to those on a limited budget) and will enable them to eat familiar foods.

Those familiar with the housing situation in China suggest checking potential housing for the following:

1. Accessibility—Chinese want to be within close walking or short bicycling distance of the campus or on a convenient bus route;
2. Cleanliness, both of room or apartment and surroundings;
3. Security of room or apartment;
4. Reasonable and fair rent;
5. Basic furniture: bed, chair, good reading light, desk or table; and
6. Cooking privileges, including use of refrigerator—as mentioned previously, conditions should be written and agreed to by both the landlord/landlady and the tenant.

NOTE: Because of housing patterns in China, Chinese are accustomed to more crowded living conditions than the average American. Volunteers should not be surprised if many students and scholars decide to live together in a small apartment if local rules and the landlord/landlady so permit.

Community help may be necessary if certain essentials are not supplied by the owner (e.g., sheets, towels, blankets, dishes and cooking equipment). It is important to remember that the Chinese may not ask for help or express their needs. Unless it is known that the student or scholar has all essentials, ask—naming specific items. It is better to err by offering too much than too little assistance.

If there is a special loan closet for all students, or if one has been started especially for the Chinese, the volunteer should accompany them to the place where necessities are stored and assist them in making selections. Of course, the purpose of the "closet" should be explained (see page 27 for more information about loan closets).

If there is no such service, the volunteer should take the new arrivals to an inexpensive, easily accessible store to help in the selection of those items which are needed.

Some community groups "assign" one or at most two new arrivals to a single volunteer who helps them through all stages of the settling in process. In other instances it is difficult for volunteers to provide such continuous help, even though the entire period may cover less than a week, and a "pair system" is used since two persons cooperating closely from the beginning can divide responsibilities between them and exchange useful information. However, it would be well to remember that "too many cooks can spoil the broth" and that frequent changes of volunteers (especially if the visitor's English is somewhat limited) present the additional problem of adjusting to new accents and speech patterns each time a new person is introduced into the process.

If a lease is required, it should be checked by the FSA and/or the housing office. If possible, this should be done before the student or scholar is taken to see the room or apartment. The significance of a lease should be explained in simple terms to minimize the risk of misunderstanding by PRC students/scholars. The lease should contain specific provisions about cooking privileges if they are available.

In some communities there may be opportunities for the student to obtain free room and board in exchange for services. Before such possibilities are investigated, however, the foreign student office or community group should contact the local district office of the Immigration and Naturalization Service (INS) to ascertain what authorization is needed for a foreign student to accept room and board in exchange for services. It should be noted that this is not *a desirable arrangement until the student has adjusted to the new environment and that it should* not *be attempted before the second semester or term.* *(See page 28 for further information about such arrangements.)*

When searching for permanent housing, community volunteers must know approximately how much the student/scholar will receive each month from the Chinese government, the private sponsor and/or other sources. In cases where the amount is inadequate to provide for basic needs, the advice of the FSA must be sought in locating other types of housing. For example, in many places several students, often from many different countries, join together to rent an apartment or house, with a community kitchen where each can cook independently.

BASIC SERVICES

Once permanent housing has been located, there are several other useful and basic services that will help the students/scholars adjust more rapidly and alleviate minor concerns so they can concentrate on their academic programs. The basic services described below should precede all continuing programs (see pages 21-29).

Introduction to the Supermarket and Chinese Food Stores

The supermarket is a phenomenon unknown to students/scholars from the People's Republic of China. The volunteer should take the student/scholar from

one section to another, concentrating especially on those where the familiar rice, fruits and vegetables, etc. can be found. Remember that the amount and variety of items found in supermarkets can be overwhelming. (See section on food preferences on pages 25-26 for ideas.) Often arrangements can be made with the manager to take a group through (preferably not more than five) to save time, but this requires advance organization and selecting a convenient time. Since many supermarkets remain open in the evenings and on Sundays it should not be too difficult to find a time which does not interfere with classes or laboratory sessions.

It would be very helpful to take Chinese nationals to a convenient store featuring traditional Chinese food or the Chinese food section of a supermarket so they can go there independently in the future. Again, if the students or scholars know other Chinese or are sponsored by a Chinese-American family this may be taken care of by these persons.

Walking Tour of the Neighborhood

A walking tour of the neighborhood surrounding the place of residence will help new arrivals orient themselves and learn the way to campus and other facilities such as a cleaning establishment, laundromat, drug store, bank, etc. The purpose and use of each can be explained during the walk. Sometimes community groups or the FSA or international office distribute information about these basic services to new arrivals, but nothing is as helpful as a personal guide. The volunteer should keep in mind the very different perspective from which the PRC students and scholars are seeing much of what is taken for granted in our society.

Banking

It is especially important for Chinese nationals to be introduced to banking services as soon after arrival as possible since they will need to pay rent and buy books and basic necessities almost immediately. Many will be carrying large checks and/or cash which should be deposited as soon as possible. Many services offered by U.S. banks are either not available in China or are not commonly used by most Chinese. If the university has a credit union or branch bank on the campus so much the better. If not, the volunteer should locate an all-purpose bank within easy walking or biking distance of the campus.

Although it is usually desirable to have experts explain the mechanics of banking, such persons often assume too much background knowledge when they speak to students from abroad. A competent volunteer familiar with the basic service needed, such as a checking account, can usually give a clear and concise explanation. Since the Chinese are not accustomed to questioning, it would be helpful to "teach by doing"—showing the individual how to deposit money, how to write a check, etc. Volunteers need to explain the convenience of having a checking account to pay bills and the inadvisability of carrying large amounts of cash.

The need for an identification card to be used when paying by check should be pointed out. In many municipalities such a card is available through the motor vehicle division. The traditional student ID card may not be acceptable for this

purpose. Remember that the student/scholar may need transportation and assistance to obtain necessary identification cards.

Bicycles

Bicycles are very common in the PRC and most students and scholars will expect to bike to campus. The advantages of biking to and from the campus will be evident when it is learned that close proximity to the campus almost automatically means higher rent.

It is a good idea for the volunteer to locate second-hand bicycle shops where less costly bicycles can be found and to check bulletin boards containing notices of bicycles for sale by students.

Volunteers should be certain that PRC students and scholars have copies of state and local rules for the operation of a bicycle. If it is necessary to register bicycles, the volunteer should explain this to the student/scholar and help him/her to do so.

Because streets in the United States are dominated by motor vehicles, volunteers should stress the need (and often the legal requirement) to use bike lights for night cycling. Students and scholars should also be encouraged to wear jackets or shirts easily visible at night. The importance of a bicycle lock should be noted, particularly in larger cities.

Having read this far, the prospective volunteer may be surprised that help is suggested on many matters normally left to the individual. Though students and scholars from abroad generally can manage with little assistance, it must be remembered that those from the PRC are accustomed to the discipline of a group which is responsible for making many arrangements which nationals of other nations expect to handle themselves.

It is because of this major difference that it is strongly recommended that volunteers read at least one of the books listed in Appendix C which give insight into Chinese culture.

CONTINUING PROGRAMS

As PRC students and scholars become adjusted to their academic programs and begin to feel more comfortable in new surroundings, they will need assistance in new areas. The following pages describe a number of helpful services, but it should be understood that continuing assistance can take many different forms. Volunteers need to determine precisely which services can be offered and how best to provide them. In some community organizations, a different volunteer or group of volunteers is responsible for each service. In others, the same volunteer assumes responsibility for both the immediate and the continuing services. Both methods work. Adopt the one the volunteer prefers or the community group and FSA find most desirable.

English Conversation

Through the FSA and/or the teacher of English as a second language (ESL), PRC students will probably be tested in English and, if necessary, assigned to a program appropriate to their levels of writing, reading, understanding and speaking. A small number of PRC students/scholars may have spent several months in an English language institute somewhere else in the United States.

However, in many cases students and scholars can profit from additional, less formal English practice. Regularly scheduled meetings with the same volunteer can be enormously helpful, both to improve confidence and language skills and to forge closer personal relationships. How long this will take depends upon many factors, including the background and aptitude of the students, skill and patience of the volunteers and the extent to which contacts develop into genuine friendships.

This service might be especially helpful to PRC scholars since most will not enroll in formal English language classes. For scholars, in addition to checking with the FSA and/or ESL teacher, it is a good idea to talk with the head of the department to which the scholar is assigned to see if any special English language help is already being given.

The one-to-one approach has been very successful in the majority of cases where it has been tried. It is an "old" method first introduced in the early days of developing community programs when it was known as "English in Action."

The following procedures are important to the success of this method:

1. The community group determines the number of volunteers who would be interested in devoting at least one hour every week, at the same time and place, to speaking informally with a PRC student or scholar. After determining the level of interest, one volunteer should be asked to coordinate the prospective program.
2. The coordinator should then meet with the FSA and ESL teacher (and academic department head for scholars) to determine if this kind of assistance would be welcome and how many students/scholars would benefit from such a program; if the response is positive, indicate the number of volunteers available. Ask the FSA to inform the students/scholars about the program so the community coordinator can be given a list of the names, addresses, telephone numbers (if available), academic fields and free times (day and hour) of those who have expressed interest. The FSA should explain to the students and scholars that each will receive a note from a volunteer suggesting arrangements for a first meeting.
3. The coordinator then meets with the volunteers, assigns one student or scholar to each with designated substitutes distributed among several. Volunteers should be expected to visit a language class and laboratory before undertaking this work to gain better understanding of the professional approach, even though the volunteers realize they have agreed to participate in an informal conversation session.

4. Each volunteer writes a note to the student or scholar detailing arrangements for the first meeting and requesting an immediate response confirming those arrangements or suggesting alternatives. These notes should be neatly printed or typed. The note might suggest conferring with an ESL teacher or a friend to make certain the arrangements have been understood and for help in drafting a reply.
5. The coordinator maintains a list of assignments, schedule of meeting times and places and a roster of substitutes able to fill in if needed. Volunteers should notify the coordinator if they need a substitute; the student/scholar should inform the volunteer if he or she cannot keep the appointment.
6. It is essential that the meeting place be quiet, easily accessible and comfortable. It is usually easier for the volunteer to go to a convenient location on campus than for the student/scholar to go to the volunteer's home or another location requiring travel by bicycle or public transportation. The coordinator and the FSA might consult with the director of the student union and/or the ESL teacher to see if a room could be made available at specific times for this purpose. After the first few meetings the volunteer may wish to suggest meeting in his or her home, offering to call for the student or to assist in using public transportation, at least the first time. If the student has a bicycle, typed directions can be given.
7. To the extent possible, students/scholars should be paired with volunteers having common interests, but this is not essential. The first meeting will undoubtedly be the most difficult, but if the volunteer knows something about the student's/scholar's background and realizes that the Chinese are accustomed to asking and answering personal questions getting started should not be difficult. Also, some students find it helpful to tape record lectures and to ask their "English in Action" partner to explain new or difficult expressions.
8. Although training sessions for volunteers in the conversation program are not essential, they could be very useful. Role playing exercises in which volunteers alternately play the parts of student and teacher may enhance skill and confidence. Volunteers must not only be able to communicate easily and to speak slowly and distinctly; they must also be able to listen carefully.

Although the volunteer makes no commitment beyond the weekly one-hour sessions, these meetings often lead to personal relationships involving sightseeing, home hospitality and many other mutually enjoyable and inexpensive opportunities to develop a closer relationship. As with all relationships with the Chinese, these should develop slowly and naturally.

Home Hospitality

The Chinese people have a strong sense of family. Many students and scholars welcome opportunities to meet families and to observe and possibly participate in family life. They may also be interested in observing "non-traditional" family life; single Americans, with or without children, now often serve as hosts to foreign

students. This is another type of home hospitality which can be considered to provide opportunities for Chinese and Americans to become better acquainted. (Because of the variety of persons now participating in home hospitality programs, the term host, which includes families, single parents, males and females, is used throughout this section.)

Because of the academic and adjustment pressures of the first months, it would be wise to defer arrangements for home hospitality for a while, unless opportunities are presented for spontaneous invitations from volunteers who have spent time with a student or scholar.

The following suggestions are based on discussions with Americans familiar with Chinese scholars and students as well as those who have had experiences of similar sorts with individuals from other countries.

In the past, it was customary for American families to invite students and scholars from abroad to share in the celebration of holidays such as Thanksgiving and Christmas. Often this was the only contact the foreign national had with the host family. Now efforts frequently are made to develop a continuous relationship between one host and one or more students or scholars. The one-time invitation is not a very meaningful experience by itself, but sharing in the holidays could be an important part of a continuing relationship. It needs to be pointed out that continuing does not mean weekly or even monthly personal meetings. It does imply a continuous contact with the student or scholar, through a friendly note or telephone call, an occasional invitation to come for dinner or to join the host in active or spectator sports, at a concert, in an outing, a picnic, a walk in the woods or in sharing whatever interest the host and the student/scholar discover they have in common.

A good way to start, after the students/scholars have adjusted to the new pattern of living, is to ask the FSA to send them a short note describing the various home hospitality arrangements offered by the community. Students and scholars should be asked to indicate (on an enclosed form or in conversation with the FSA) whether or not they would be interested in visiting an American home and, if so, to indicate the kind of people they would like to meet (e.g., families with young children, people in a specific line of work or individuals with particular interests such as classical music or stamp collecting). They could also be asked whether they would prefer visiting an American home alone or with a friend. PRC students/scholars should be invited to give as much information about themselves and their interests as they think would be helpful, but they should not be pressured to provide any information. Based on the expressed interests of each student or scholar and the American host, the FSA and/or community group can make appropriate arrangements.

When a host has been assigned to a student or scholar, he or she should send a note inviting the Chinese guest to a particular event, being very specific about how the student's/scholar's name was obtained, the time and place of the gathering and transportation arrangements. The student or scholar should also be given a telephone number and address so he/she can respond to the invitation. Remember that Chinese visitors may decline an invitation because they do not wish to burden American friends. Explain why the invitation is being extended and do not regard one refusal as closing all possibilities.

Most organizations "officially" notify the students/scholars about the host assignment and provide information about the person or people they will be meeting. If this is not done, it would help the guests feel more comfortable if some personal information about the host(s) (i.e., professions, interests, etc.) is included in the initial invitation. It might also be useful for the community group or foreign student office to compile a flier giving "special hints for student guests" to give to students and scholars before their initial visit to an American home.

Unless it is extremely difficult, an offer should be made to call for the students/scholars at their residence and to return them at the close of the visit. Later they can be told how to use public transportation, if available. At least 10 days' lead time should be given between the invitation and the event. Friday and Saturday evenings and early Sunday supper are good choices because there is usually less academic pressure at those times.

Suggested Topics of Conversation

Two of the most effective icebreakers are maps and children. The student/scholar can be asked to show on the map the city or town from which he or she comes and questions can then be raised about each country's geography, important cities, location of industry, centers of agriculture, etc. Those who have left spouses and children at home gravitate naturally to small children and enjoy being with them. Obviously, if there are common professional or avocational interests these are natural topics for conversation.

It would be wise to reread the Introduction to this handbook before the student or scholar arrives so that his or her silence on certain subjects is understood. There are few subjects which are unacceptable, although most Chinese are less willing to comment on matters beyond their own areas of competence than are most Americans. Discussion of religion and politics need not be avoided but the approach should be tactful. The best approach may be through questions (omitting "How do you like the U.S.A.?" which puts any foreign visitor on the spot!). Almost any question Americans would ask one another can be posed to a Chinese guest. If the visitor does not respond, try to rephrase the question since it may have been misunderstood. If there is no reply to the rephrased question, it probably means the guest prefers not to answer and the subject should be changed.

*Food Preferences**

The Chinese enjoy informality and family style or buffet suppers. They like ice cream and beer—but not in that combination! They are not accustomed to cocktail parties and generally prefer soft drinks, fruit juices or beer to hard liquor. For the most part, the Chinese do not like cheese or other milk products, including white sauces, but some like milk and others enjoy yogurt. They like rice and noodles *without* butter. They would probably enjoy a "typical" American meal (fried

*Much of the information in this section has been drawn from the National Committee on U.S.-China Relations guidelines, "Preparing for Visiting Chinese Scholars."

chicken, roast pork, fish) and like vegetables of all sorts. The Chinese are accustomed to having their vegetables cooked crisply, but are not used to eating raw vegetables such as carrots or celery, or other cold foods and salads. They like small portions and meat well done (remember the food at authentic Chinese restaurants) and may find American steaks or large portions of roast beef a bit overwhelming and unappetizing (since they are not accustomed to eating large portions of meat or other rich foods, they may have difficulty—and discomfort—digesting them). All soups (except cream), especially vegetable, noodle or rice, are popular. (Note: In China, soup is served as the last course before dessert—a difference in customs which could lead to interesting discussion.) Fruit is a special favorite for dessert—fresh, dried or in compotes. Green or black tea or coffee should be available when beverages are served.

For breakfast, suitable choices could include fruit juice, hot cream of rice or wheat cereal, hard boiled eggs, pastries such as donuts or English muffins—with *no* butter—or pancakes, again with *no* butter; cold cereal will be completely unfamiliar and may be unpalatable because it is served with milk.

Prospective hosts should be told that the Chinese have a very strong feeling of reciprocity and should anticipate that, even though this may involve financial hardship, the Chinese probably will invite them for a meal at a later date. A refusal would distress them. It has been suggested that the host offer the use of his/her kitchen to prepare a meal. This should be less complicated and less expensive for the Chinese and an interesting learning experience for the Americans. The number and kinds of utensils needed should be determined in advance and the host might offer to accompany the student or scholar on a shopping trip to purchase necessary ingredients.

In China, occasions for gathering for a meal focus more on the food than the opportunity for socializing. Therefore, when inviting Chinese for a meal, do not anticipate a long evening: if time for conversation prior to the meal is planned, expect guests to leave shortly after the meal is completed; if the meal is served soon after the guest arrives, he or she may linger awhile over a cup of tea or coffee.

Additional Suggestions/Hints for Home Hospitality

It may be easier in the beginning to join with others in hosting Chinese students and scholars, being certain that participants share common interests. Two families or a group of friends could plan a picnic at a convenient park or area to which the Chinese guests might not normally go.

Since the students and scholars are busy studying and doing research in a strange language they may have little time for socializing. Invitations every other month will be sufficient to sustain a continuing friendship. Brief notes from time to time indicating that the host is thinking about the students or scholars will be greatly appreciated.

Visitors from the PRC may also enjoy attending a college/university or high school sports event. They are not familiar with football or hockey and may be only

slightly familiar with baseball and might enjoy the opportunity to see a game. If possible, arrange to have someone explain the rules and strategy as the game progresses. It is not necessary to invite them to attend a professional sports event since these are very costly.

Encourage them to participate in the activities planned for all foreign students since these give them the opportunity to meet people from many different countries. Urge them to invite American students, friends and volunteers from the community to their special national celebrations.

Since Chinese students and scholars are accustomed to having many decisions made *for* them, it is important for the volunteer to take the initiative in introducing PRC visitors to free events and inexpensive ways to relax from their intensive academic programs. This may encourage them to "go exploring" alone at a later time.

Remember that Chinese and American attitudes toward gifts are quite different. It is very important to be aware of the following:

- In China, a gift represents something valuable given on a special occasion. It is customary for a gift *not* to be opened in public in order to avoid mutual embarrassment if the gift is disappointing. Presenting a gift to a PRC student or scholar "requires" a reciprocal gift.
- In China, guests often bring fruit to adults and candies to children when invited for a meal.

Loan Closets

There are many other kinds of assistance community volunteers can offer. The stipends for Chinese government-sponsored students and scholars range from $300 to $400 per month so in most cases some of the following forms of assistance will be welcome:

1. If the community group has a used furniture and kitchen equipment closet, inform the student or scholar and community volunteers so that they will look there before buying basic items.
2. If the students or scholars are unprepared for a cold climate, refer them to the community volunteers' clothes closet if one exists.

(If neither of these services is offered, community groups might consider establishing them.)

NOTE: Volunteers should explain that loan closets are not charity but a gesture of helpfulness and that borrowers are expected to return the furniture and clothing at the end of their stay so they can be used by other students or scholars.

3. If there are no loan closets of the sort described above, volunteers can take students or scholars to the "nearly new" or thrift shops which are fairly common in urban centers, or to inexpensive department or discount stores.

If the student or scholar is sponsored by a Chinese-American family, that family may assume some of the above responsibilities. However, it would be well to be sure that this is the case.

Room and Board in Exchange for Services

As has been mentioned previously, in some communities students can obtain free room and board in exchange for services. Remember to check with the local district office of the Immigration and Naturalization Service (INS) to ascertain what authorization is needed for a foreign student to accept such an arrangement. Volunteers may help students (or scholars) find such opportunities and work out detailed agreements including a written list of the specific duties which will be assigned to the students, the number of hours they are expected to devote to these duties every week and a written list of the responsibilities of the employer. Whether or not the students are expected to eat with the family or may use the kitchen to prepare their own meals from food they have purchased should be specified in a written agreement. Many community groups have found that too easy familiarity leads to mutual misunderstanding. Certainly at the outset the student should *not* be considered a member of the family. Later, if there is a mutually satisfactory adjustment, the family may wish to include the student at occasional meals.

There should be a trial period of at least two to four weeks for the benefit of both student and employer. The community volunteer should have the opportunity to meet the prospective employer, to see that the criteria for duties and responsibilities are understood and should be shown the room which the student will use. The same criteria listed for rooming houses would apply here. The room should have a good chair, reading light and desk or table as minimum requirements, with heat for winter and ample ventilation for summer. Bed linens, towels and wash cloths should be included.

Community groups should assume this responsibility *only* if they are prepared to follow these suggestions. The volunteer should also serve as a kind of ombudsman for both student and employer if misunderstandings develop. This is an area where there can be exploitation on both sides—employers adding more and more duties to the original list or students neglecting to perform the duties agreed upon.

Learning Through Well-Designed Programs

Community groups may wish to plan programs, in cooperation with the FSA, to give PRC students and scholars an opportunity to observe aspects of American life with which they may be unfamiliar or about which they may have incorrect information.

The concept of volunteerism in the United States is a unique aspect of American society which Chinese students and scholars might find particularly interesting. Many activities undertaken and funded by volunteer organizations in the United States are the province of government agencies in China. In addition to explaining how a community organization works with foreign students, a number of other examples of volunteer activities can be given such as educational services, Recording

for the Blind, hospital volunteer aids, etc. Visits can be made to: local elementary schools where Junior League chapters conduct special programs for gifted children or classes on art, health issues or other academic enrichment topics; centers where the recording of books for the blind is conducted; local hospitals to see the work performed by volunteers; or children's hospitals which are totally supported by volunteer funds.

The care and role of senior citizens in the United States is also much different than in China where the extended family is the rule, not the exception. Meeting with the local chapter of the American Association of Retired Persons (AARP), observing extension courses in which senior citizens can enroll without charge, talking with officials of the Foster Grandparents Project, visiting a senior citizen center or accompanying a volunteer working for Meals on Wheels can provide information about the lives and activities of older Americans.

Many other possibilities for programs to provide insights into aspects of American society and culture can be suggested by volunteers familiar with opportunities in the local community. In all activities planned, make certain the Americans involved understand why they have been asked to speak with a Chinese visitor and are prepared to answer questions.

Cross-cultural learning should be a two-way exchange. Remember that programs with PRC students and scholars provide opportunities not only for the Chinese to learn about American society, but also for Americans to learn about Chinese society and culture. For other examples of educational community programs, write to the Community Section of NAFSA at NAFSA national headquarters (1860 19th Street, N.W., Washington, DC 20009). Information sheets describing a wide variety of successful community programs conducted throughout the United States are available on request, as is information about community development seminars conducted by NAFSA's Field Service Program.

Publicizing Community Programs for PRC Students and Scholars

Because of the long hiatus in relations between the United States and the People's Republic of China, local citizens and the media are interested in meeting with and obtaining information about PRC students and scholars. Community groups should be very cautious about arranging interviews or distributing information. Chinese and American attitudes toward publicity are very different, and most PRC citizens will be quite uncomfortable if pressured to meet representatives of the media or other local groups. Attempts to contact the media should be made only *after* the prior consent of the PRC nationals has been given. The FSA should *always* be consulted when planning such meetings. If students and scholars express reluctance to grant interviews or to have their pictures taken, their wishes must be followed.

Conclusion

Relations between the United States and China have changed repeatedly and dramatically during the past century, but the interest and curiosity of each people about the other has not been stifled despite the stereotypes which have flourished and continue to flourish in both societies.

The presence of PRC students and scholars in U.S. university and college communities offers a special opportunity to learn more about one another through personal contact and to develop respect for the system of values each cherishes, without pressure to emulate one another.

In all contacts through personal relationships and special programs, it is well to remember that many students and visitors from abroad are puzzled by and/or critical of such aspects of American society as the freedom of the very young, the attitude toward senior citizens, the sexual mores, the high incidence of crime, etc. Discussion of these topics should not be discouraged, but dogmatic or apologetic explanations should be avoided. Analyzing and understanding U.S. history and culture will provide Americans with well-considered answers to some of these questions. The emphasis on the individual; the breakup of the extended family when immigrants left parents and other close relatives in distant lands to seek new opportunities in the United States and when young couples and individuals left families on the Eastern seaboard to explore and settle in the West; the effect industrial development has had on mobility—all these factors, and many more, have contributed to the character of American society. Some Americans welcome change. Some resist it. And to many of the questions of guests from abroad there is no single answer. But a willingness to explore such matters with them should be a mutually enlightening experience.

This handbook has attempted to suggest many different ways by which volunteers in community groups can assist students and scholars from the PRC in adjusting to life in the United States. It is unlikely, nor should it be expected, that every community will be able to offer every service described in these pages. It is left to the good judgment of community groups—their awareness of the limitations of volunteers and the recognition that it is better to do a few things well than to do many indifferently—to determine the content and nature of the program which will best suit this campus-community cooperative effort.

APPENDIX A

PINYIN ROMANIZATION AND PRONUNCIATION GUIDE TO COMMON CHINESE SURNAMES

Widespread adoption of *Pinyin*, the system of romanization used in the People's Republic of China, has caused many people to wonder if the pronunciation of familiar (and unfamiliar) words has changed. The answer is no; Chinese characters are pronounced just as they were before foreign language publications from China and most American publishers switched to *Pinyin* in 1979. What has changed is the way many words are spelled. For example, the system of romanization used by most American publishers before 1979 (the Wade-Giles system) rendered the name of China's former Party Chairman as Mao Tse-tung. His name is pronounced just as before, but now it is spelled Mao Zedong. Similarly, Chou En-lai is now written Zhou Enlai, and Shantung Province is rendered as Shandong.

Additional confusion is caused by the substitution of standard Mandarin names/pronunciation for certain familiar, but erroneous, place-names used previously. Thus, Peking is now correctly rendered as Beijing, and Canton is referred to by its Mandarin pronunciation: Guangzhou.

The switch to *Pinyin* and correct pronunciation of place-names is clearly a case where the explanation of change is more confusing than the change itself, especially for people who are not familiar with previously used romanization systems. To assist those trying to cope with *Pinyin*—and Chinese names—for the first time, the following pages present a simplified guide to the pronunciation of *Pinyin* and the most common Chinese surnames.

PRONUNCIATION GUIDE TO *PINYIN* ROMANIZATION

Initials

b	as in baby	k	as in kind	sh	as in shoe
c	as ts in its	l	as in land	t	as in top
ch	as in church	m	as in me	w	as in want
d	as in do	n	as in no	x	as sh in she
f	as in foot	p	as in par	z	as in zero
g	as in go	q	as ch in cheek	zh	as j in jump
h	as in her	r	as in crew		
j	as in jeep	s	as in sister		

Finals

a	as in far
ai	as in aisle
an	as on in con
ang	as ong in gong
ao	as au in sauerkraut
e	as uh in huh or the e in her
ei	as in eight
en	as in chicken
eng	as ung in lung
i	as in machine or ea in eat as in sir in syllables beginning with c, ch, r, s, sh, z or zh
iao	as yow in yowl
ian	as i in machine followed by en in chicken
iang	as i in machine followed by ong in gong
ie	as ye in yet
in	as ine in machine
ing	as in sing
iong	as i in machine followed by ong in song
iu	as i in machine followed by o in go
o	as aw in law
ong	as ung in the German pronunciation of jung
ou	as in soul
u	as in rule or as the German ü in über
ua	as wa in wander
uai	as wi in wide
uan	as ua in guava followed by en in chicken
uang	as ua in guava followed by ng in song
ue	as u in rule followed by a in after
ui	as ay in way
un	as in under
uo	as wa in waltz

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PRONUNCIATION GUIDE TO COMMON CHINESE SURNAMES

Pinyin Spelling	Sounds Like	Rhymes With
Ai	eye	high
An	on	con
Bao	bow	cow
Bo	b + awe	raw
Cai	ts (its) + eye	high
Cao	ts (its) + ow (how)	cow
Chang	ch (cheap) + ong	gong
Chen	ch + un	gun
Cheng	ch + ung	lung
Dai	die	high
Deng	dung	lung
Ding	ding	ring
Dong	d + oong	jung (German)
Du	do	you
Duan	du + on	con
Fan	f + on (Fonzi)	con
Fang	f + ong	gong
Feng	f + ung	lung
Fu	foo	you
Gan	g + on	con
Gao	g + ow (how)	cow
Gong	g + oong	jung (German)
Guan	gua (guava) + on	con
Gu	goo	you
Guo	gu + awe	raw
Han	h + on	con
He	h + uh	duh
Hong	h + oong	jung (German)
Hu	who	you
Hua	hw + ah	fa
Huang	hw + ong	gong
Ji	gee	knee
Jiang	gee + ong	gong
Jin	Jean	mean
Kang	k + ong	gong
Lin	lean	mean
Liu	lee + owe	owe

Pinyin Spelling	**Sounds Like**	**Rhymes With**
Lu	Lou	you
Luo	lu + awe	raw
Ma	ma	fa
Mao	m + ow (how)	cow
Ni	knee	knee
Peng	p + ung	lung
Qi	ch + ee (cheese)	knee
Qian	ch + ee + en (cheese + en)	men
Qiu	ch + ee + owe	owe
Ren	wren	men
Rong	r + oong	jung (German)
Shao	sh + ow (shower)	cow
Shen	shun	run
Shi	New Hampshire	sir
Song	s + oong	jung (German)
Su	Sue	you
Sun	s + un (hund or mund [German])	hund or unter (German)
Tang	t + ong	gong
Wang	w + ong	gong
Wei	weigh	day
Wu	woo	you
Xia	she + ah	ah
Xiao	she + ow	cow
Xie	she + yeah	yeah
Xu	shoe	you
Yan	y + an (tan)	man
Yang	y + ong	gong
Ye	yeah	yeah
Yu	y + u (über [German])	chew
Yuan	yu + on	con
Zeng	dz + ung	lung
Zhang	j + ong	gong
Zhao	j + ow	cow
Zheng	j + ung	lung
Zhong	j + oong	jung (German)
Zhou	Joe	show
Zhu	Jew	you

APPENDIX B

CHRONOLOGY OF THE PEOPLE'S REPUBLIC OF CHINA AND U.S.-CHINA RELATIONS*

Chronology of the People's Republic of China, 1949–80

1949: The Communist Red Army defeats the Nationalists in a civil war. The People's Republic of China (PRC) is established on October 1. Chiang Kai-shek and the Nationalists retreat to the island of Taiwan.

1950: Signing of Sino-Soviet Treaty. China enters the Korean War. Marriage Law promulgated, providing freedom of marriage and divorce.

1952: Basic land reform completed after a five-year campaign. All land deeds destroyed and land redistributed (roughly two million landlords executed).

1953: Korean War armistice. Inauguration of PRC's First Five-Year Plan, relying on Soviet model of industrial development.

1954–55: Zhou Enlai plays a major role at the Geneva Convention and the Bandung Conference, establishing a new diplomatic prominence for the PRC. First constitution of the PRC is promulgated. Collectivization of agriculture is stepped up.

1956–57 In the wake of Khrushchev's denunciation of Stalin and political explosions in Poland and Hungary, Mao calls for a "Hundred Flowers Movement" to improve the relationship between the Chinese Communist Party (CCP) and the people. Critics soon attack the legitimacy of CCP rule. The Party responds with an "anti-rightist campaign," suppressing the opposition.

1958–59: Mao promotes a "Great Leap Forward" in economic development, relying on mass mobilization, the commune system and indigenous methods. The effort fails for the most part because of administrative weakness aggravated by bad weather. PRC attacks offshore islands under Nationalist control (September). Defense Minister Peng Dehuai ousted after he criticizes Mao's sponsorship of the Great Leap Forward; replaced by Lin Biao.

**The People's Republic of China, A Basic Handbook*, Second Edition. James R. Townsend and Richard C. Bush, Compilers. New York: The China Council of the Asia Society and the Council on International and Public Affairs, 1981. pp. 33–34, 38–40, 61–66. Reprinted with permission from the China Council of the Asia Society.

1960: Withdrawal of the Soviet technical advisers, widening the Sino-Soviet rift. Return to more conventional economic development policies to deal with the post-Great Leap Forward depression.

1961–65: The CCP becomes increasingly divided over how to pursue economic development, with Mao and his more radical associates pitted against Liu Shaoqi, Deng Xiaoping and other moderate leaders. Lin Biao, defense minister and one of Mao's allies, leads campaigns to increase political consciousness in the military by stressing the study of Mao's thought. China detonates its first nuclear device (1964).

1966–69: Mao leads the "Great Proletarian Cultural Revolution" to attack the Party bureaucracy that was frustrating his initiatives and to revive revolutionary commitment. Millions of students (the Red Guards) are mobilized and a host of Party veterans—most notably Liu Shaoqi and Deng Xiaoping—are purged. Mao is forced to call the army in to end the endemic disorder.

1969: The Ninth National Congress of the CCP issues a new Party Constitution that names Lin Biao as "Comrade Mao Zedong's close comrade-in-arms and successor."

1971: The beginning of Sino-American rapprochement. Death of Lin Biao after alleged coup attempt (September). PRC succeeds to China's seat in the United Nations (October).

1972: Nixon visits the PRC. Shanghai Communique signed.

1973: Deng Xiaoping reappears in public for the first time since the Cultural Revolution (April). The CCP's Tenth Congress issues a new Party Constitution, eliminating clause naming Lin Biao as Mao's successor.

1974: Zhou Enlai, Deng Xiaoping and other moderate leaders chip away at policies introduced during the Cultural Revolution. Radical forces mount a campaign to "criticize Confucius," ostensibly to eliminate feudal ways of thought but actually to defend the Cultural Revolution and indirectly attack Zhou.

1975: Fourth National People's Congress is convened. Zhou Enlai outlines an economic modernization plan for the PRC, but radical opposition is apparent. Deng Xiaoping elected to Politburo Standing Committee, but his approach to economic development, education and science comes under increasing attack by Mao's more radical followers.

1976: Zhou Enlai dies (January 8). Hua Guofeng is named acting premier (February 7) amid expectations that Deng Xiaoping would succeed Zhou. A mass demonstration occurs in Beijing's Tiananmen Square over the removal of wreaths honoring Zhou Enlai (April 5). The Politburo strips Deng of all his posts and names Hua Guofeng full premier and first vice chairman of the CCP (April 7). Zhu De dies (July 6). The northern city of Tangshan is struck by a massive earthquake (July 28)

that kills close to a million people. Mao Zedong dies (September 9). Four weeks later (October 6), Hua Guofeng leads the arrest of leading radicals, including Jiang Qing, Zhang Chunqiao, Wang Hongwen and Yao Wenyuan (soon labeled the "gang of four"). Hua becomes chairman of the CCP and chairman of its Military Affairs Commission. In November the new leadership reinstates the "four modernizations" as the central focus of economic policy and the principle of "let a hundred flowers bloom, let a hundred schools of thought contend" in cultural policy. "National Conference for Learning from Dazhai in Agriculture" convenes in December. Hua Guofeng gives major speech, emphasizing farm mechanization.

1977: The year is marked by: the ongoing campaign against the "gang of four" and their supporters; personnel changes at the central and provincial levels; and a shift in domestic policy away from the Cultural Revolution emphasis on egalitarianism and political loyalty and toward a stress on expertise and material incentives.

January The Anti-Confucius Campaign of 1974 is denounced as a political plot by the "gang of four" against Zhou Enlai and other moderate leaders. Beijing wall posters call for the rehabilitation of Deng Xiaoping.

March A Party central work conference considers the rehabilitation of Deng Xiaoping.

April The fifth volume of the *Selected Works of Mao Zedong* (covering the years 1949–57) is published. The "Learn from Daqing in Industry" conference convenes.

July The CCP Central Committee confirms Hua Guofeng's Party posts, rehabilitates Deng Xiaoping and expels the "gang of four."

August The Eleventh Party Congress is held, a new Central Committee and Politburo are selected and Hua Guofeng announces the end of the "first Cultural Revolution." U.S. Secretary of State Vance visits China.

Fall Sixty percent of Chinese industrial workers receive wage increases, and bonuses reemerge as a way of spurring productivity. Academic entrance examinations are restored, and high school graduates are no longer required to spend time working before entering college

1978: *February–March* The Fifth National People's Congress is held; Hua Guofeng remains premier of the State Council. In his report on the work of the government Hua lays out an ambitious program of industrial, agricultural and scientific modernization. A new state constitution is promulgated. At a national science conference in March, Deng Xiaoping proposes an enhanced role for science in economic development and less political restrictions for scientists.

April A national education work conference is held amid continuing controversy over educational reforms.

May Zbigniew Brzezinski visits China.

June At an army political work conference, Deng proposes "seeking truth from facts" rather than taking Mao Zedong's ideas too literally.

August Hua Guofeng visits Romania, Yugoslavia and Iran.

Fall China modifies its foreign economic policies to permit more liberal credit arrangements, compensation trade and direct foreign investments. Negotiations proceed with foreign corporations on a broad array of projects.

October The verdict on the Tiananmen Incident is reversed; it is now termed a "revolutionary act." Wu De, the mayor of Beijing during the incident and an alleged ally of the "gang of four," is removed from his position. Deng Xiaoping visits Japan.

November Amid contentious Party meetings on a broad range of economic and political issues, a vigorous "wall poster" campaign begins, attacking the Cultural Revolution and policies of Mao Zedong.

December The normalization of U.S.-China relations is announced. From December 18 to 25, the third plenum of the CCP Central Committee meets. It calls for a focus on "socialist modernization," liberalizes agricultural policies, exonerates Deng Xiaoping of charges made against him in 1976, approves of the Tiananmen Incident as a "revolutionary" action, rehabilitates Peng Dehuai, calls for a strengthening of the legal system and Party discipline and promises an evaluation of the Cultural Revolution.

1979: *January* China enunciates a new policy on the "reunification" with Taiwan, whereby much of the status quo on the island could continue in return for Nationalist acceptance of PRC sovereignty. Deng Xiaoping leaves for the United States.

February China invades Vietnam and begins a reevaluation of the scope of the modernization program.

March Wall posters are restricted and leading dissidents arrested.

April-May Deng Xiaoping comes under attack on a range of issues (modernization, political dissidence, social unrest, the opening to the United States, the Vietnam war and the Cultural Revolution).

June Deng and his allies counterattack and regain the political momentum. The second session of the Fifth National People's Congress endorses an economic "readjustment," abolishes the revolutionary committee structure and passes laws on the criminal legal system and joint ventures with foreign firms.

August U.S. Vice President Mondale visits China.

September Fourth plenum of the Central Committee elevates Zhao Ziyang and Peng Zhen to the Politburo, approves more flexible

agriculture policies and endorses a review of the history of the PRC that scathingly criticizes the Cultural Revolution. Ye Jianying delivers the review as a speech.

October Thirtieth anniversary of the PRC on the 1st. Wei Jingsheng, leading dissident, sentenced for 15 years. Hua Guofeng begins a trip to France, West Germany, Great Britain and Italy. Cultural Congress convenes, the first in 19 years; calls for greater freedom of artistic expression.

November China admitted to the Olympics.

December Beijing "Democracy Wall" moved from downtown to less accessible location.

1980: *January* New laws governing local governments and the legal system go into effect. On the 16th, Deng Xiaoping gives a major speech on China in the 1980s and recommends that the display of wall posters no longer be constitutionally protected.

February Deng resigns his position as Army chief-of-staff. The fifth plenum of the Central Committee fully rehabilitates Liu Shaoqi, Mao's principal Cultural Revolution target; removes Wang Dongxing, Chen Xilian, Ji Dengkui and Wu De (all beneficiaries of the Cultural Revolution) from the Politburo; restores the Party Secretariat; and elevates Hu Yaobang and Zhao Ziyang to the Politburo standing committee.

March The CCP issues a set of "principles for internal Party political life" in an effort to revive its institutional vitality.

April Zhao Ziyang becomes a vice premier and takes charge of the day-to-day work of the State Council. China is admitted to the International Monetary Fund.

May China is admitted to the World Bank.

June CCP General Secretary Hu Yaobang says that Mao Zedong made serious "errors that have been the cause of great misfortunes for the Party and the Chinese people."

August Most public portraits of Mao are ordered removed.

September At the third session of the Fifth National People's Congress, Hua Guofeng resigns the premiership and is replaced by Zhao Ziyang.

November The "gang of four" and former military figures associated with Lin Biao go on trial for their activities.

December Hua Guofeng reportedly resigns his position as Party chairman; Deng Xiaoping replaces him as chairman of the Party's Military Affairs Commission.

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Chronology of U.S.-China Relations, 1784-1980

1784: First American ship, the "Empress of China," calls at Chinese port; Sino-American trade begins, mainly in U.S. food crops (maize, sweet potatoes, peanuts, tobacco) and Chinese arts, crafts and textiles.

1811: First American missionary arrives in China. Their ranks grow rapidly in the latter half of the century to about 8,000 in 1925.

1844: Treaty of Wangxia (Wang-hsia) signed by the United States and China, granting America same rights imposed upon China by Britain after the Opium War (1839-42)—extraterritoriality, most-favored-nation treatment and establishment of commercial centers, churches and hospitals in five ports.

1850: Beginning of two decades of substantial Chinese immigration into the United States.

1861: U.S. Secretary of State Seward sends Anson Burlingame as first minister to China with instructions to cooperate with other foreign powers in assuring equal economic opportunity for all.

1864: Roughly 10,000 Chinese are recruited to work on the first transcontinental railroad across the United States.

1868-70: Anson Burlingame conducts a world-wide tour to help revise treaties with foreigners in the hope of bringing "the shining banners of Western civilization" to China.

1872-81: A total of 120 Chinese students travels to the United States.

1879: Congress, responding to increasingly violent agitation against Chinese immigration, passes bill limiting the number of Chinese permitted to arrive in the United States to 15 per shipload. Although President Hayes vetoes the bill, both parties put immigration restrictions in their election platforms.

1882: Congress passes and President Arthur signs into law a bill to suspend Chinese immigration for ten years.

1892: Congress promulgates Geary Act, another exclusion law, which also requires Chinese to register and carry identification.

1899-1900: Secretary of State John Hay plays the leading role in having Western powers endorse the "Open Door Policy" which upholds the "equality of economic opportunity" for foreigners, and promises to protect the "territorial and administrative integrity" of China.

1900: America provides 2,100 men for an Allied force which suppresses the Boxer Rebellion and occupies the city of Beijing. In 1901 the United States is granted part of the indemnity paid by China because of the Boxer Rebellion. The United States later returns the money to China in the form of scholarships for selected Chinese to study in America.

1902: U.S. exports to China reach $25 million, and investments total $19.7 million.

1905: Students in China initiate boycotts of American goods, protesting U.S. immigration restrictions.

1912: United States is first Western power to recognize the newly proclaimed Republic of China.

1915: By this time 1,200 Chinese students are studying in U.S. universities.

1917–18: High tide of Chinese student interest in America prompted by Woodrow Wilson's idealism, and by Chinese hopes for an end to foreign imperialism through "self-determination." John Dewey lectures at Beijing (Peking) University and wins many adherents to his philosophy of pragmatism.

1919: Widespread anger and protests by Chinese students and intellectuals concerning the Versailles Treaty, which ceded former German concessions in China to the Japanese. This "May Fourth Movement" engendered much hostility against the United States and turned many eyes toward Russia, which had just experienced its October Revolution.

1921–22: At initiative of United States, treaty powers hold Washington Conference to work out postwar settlement of Far East territorial claims; Japan obliged to withdraw from Chinese territory.

1928: United States recognizes Nanjing (Nanking) government of Chiang Kai-shek and restores tariff autonomy to China.

early 1930s: Beset with problems at home and wary of foreign involvement, the United States does little to halt the Japanese penetration of China. The Silver Purchase Act (1934), passed for domestic political reasons, seriously complicates Nationalist efforts to rebound from the Great Depression.

1937–41: Although formally neutral in the war between China and Japan, the United States provides China with economic aid and diplomatically takes an increasingly anti-Japanese line.

1941: Claire Chennault organizes "Flying Tigers" to aid the Chinese against the Japanese. Pearl Harbor bombed, bringing the United States into war as China's ally. Chiang Kai-shek becomes "Supreme Commander of the China Theater" and General "Vinegar Joe" Stilwell is named his chief of staff.

1943: United States formally rescinds extraterritoriality in China. United States insists, at Moscow Conference of the Allied Powers, that China be included as one of the Big Four. Madame Chiang Kai-shek tours United States and addresses Congress. United States later grants China a $300 million "morale-booster" loan.

1944: Chiang forces resignation of General Stilwell, who is replaced by General Albert Wedemeyer. Ambassador Patrick Hurley arrives in China on a mission to maximize the war effort (in the face of complaints of Chiang's laxness), and to negotiate improved relations between the Nationalist government and the Chinese Communist Party.

1945: War with Japan ends. At U.S. urging, Chiang and Mao Zedong sign a ceasefire agreement, but internal fighting continues. U.S. troops involved in minor skirmishes with Communists. General George Marshall, architect of the "Marshall Plan" to aid Europe, arrives in China to try to effect a coalition government between the Nationalists and the Communists.

1947: Marshall Mission fails; the civil war intensifies. Congress approves $400 million aid bill for Nationalists (total postwar aid amounts to $2.5 billion). Wedemeyer report (made public in 1949) bluntly indicts Nationalist government for its failures; United States continues to support Chiang.

1949: Government of the People's Republic of China (PRC) established. Nationalists abandon mainland and flee to Taiwan. State Department "White Paper" on China ascribes Nationalist defeat to corruption and incompetence. United States follows interim policy of withholding recognition from new government while attempting to disassociate itself from the Nationalists and wait for the "dust to settle."

1950: Under increasing harassment of Americans in China, United States withdraws all official personnel, closes embassy and consulates. North Korean invasion of South Korea. Truman reverses policy and orders the U.S. Seventh Fleet into Taiwan Straits to prevent any Communist attack. China enters Korean War as UN forces (over half of which are U.S. troops) approach the Yalu River and Chinese territory. United States freezes Chinese assets in the U.S. and begins a trade embargo.

1953: Korean Armistice; several thousand U.S. troops remain in South Korea.

1954: In December U.S. and Nationalist government sign Mutual Defense Treaty, ratified by Congress in February 1955.

1955: U.S.-PRC ambassadorial level talks begin in Geneva, later to be moved to Warsaw where they continue intermittently for 15 years. State Department rejects Chinese proposal that Dulles and Zhou Enlai meet to discuss "Taiwan and other problems," citing continued imprisonment of 13 Americans in Beijing.

1956: In speech to the National People's Congress, Zhou states that "traditional friendships" between the American and Chinese people will eventually lead to U.S. diplomatic recognition of China.

1958: Chinese precipitate crisis by shelling Nationalist-held offshore islands of Quemoy and Matsu.

1962: China begins a series of warnings against U.S. intrusion into or over Chinese territory in connection with war in Vietnam.

1965: American bombing of North Vietnam provokes strong PRC reaction in anti-U.S. statements and increased aid to Hanoi.

1966: Senate Foreign Relations Committee holds hearings on U.S.-China relations; an amendment to the Foreign Aid Bill to nullify the Mutual Defense Treaty with Taiwan is rejected; President Johnson declares the "United States will persist in efforts to reduce tensions between the two countries" (U.S. and PRC). At the United Nations, Ambassador Goldberg announces support of Italian proposal to take a fresh look at seating China in the UN.

1968: Republican party platform opposes recognition of PRC or admission to UN. Candidate Richard Nixon agrees, but also states, "any American policy toward Asia must come urgently to grips with the reality of China." Democratic platform promises to "actively encourage economic, social and cultural exchange with Mainland China as a means of freeing that nation and her people from their narrow isolation."

1969: Secretary of State Rogers implies United States is prepared to accept principle of "peaceful coexistence" with PRC. United States eases restrictions on American travel to China for scholars, journalists, students, scientists and members of Congress. United States suspends Seventh Fleet patrols of Taiwan Straits. Trade restrictions eased, permitting foreign subsidiaries of U.S. companies to trade with the PRC in non-strategic goods. Sino-Soviet border conflicts encourage Beijing to explore rapprochement with non-Communist powers.

1970: Mao Zedong tells American journalist Edgar Snow that he would welcome a visit by President Nixon to Beijing. U.S.-PRC talks resume in Warsaw but cancelled after two meetings by Chinese in protest over U.S. invasion of Cambodia. United States announces it will support entry of PRC into UN as long as it is not at the Nationalists' expense. Selective liberalization of direct exports to China authorized.

1971: State Department abolishes travel restrictions to China. U.S. table tennis team invited to Beijing in April. In July Henry Kissinger travels secretly to Beijing; a few days later President Nixon announces he will visit China in 1972 to seek "normalization of relations between the two countries." UN votes to seat People's Republic of China and expel Nationalists' representative (October).

1972: President Nixon makes his trip to Beijing, and Shanghai Communique is issued. The United States acknowledges and does not challenge that

all Chinese maintain that "there is but one China and that Taiwan is a part of China"; agrees to progressively reduce its forces and military installations on Taiwan "as the tension in the area diminishes," but states its interest in "a peaceful settlement of the Taiwan question by the Chinese themselves."

1973: Liaison offices are established in Beijing and Washington, and exchanges between the United States and China gradually increase.

1974–76: Sino-American relations lose momentum for a variety of reasons. Succession conflicts in both the United States (Watergate and the 1976 election) and in China (the deaths of Zhou and Mao) make normalization of relations impossible. Because of the recession and political factors trade declines to $336 million in 1976 after hitting a peak of almost $1 billion in 1974. China criticizes U.S.-Soviet detente and wonders what role the United States will play in Asia after the fall of South Vietnam (1975). President Ford visits China in December 1975 without concrete result.

1977: At the beginning of his administration, President Jimmy Carter reaffirms that normalization of U.S.-PRC relations is U.S. policy. In August Secretary of State Vance visits Beijing for an "exploratory" exchange of views with Chinese officials. One month later, Vice Premier Deng Xiaoping terms the trip a "setback" in Sino-American relations, but also notes the PRC's recognition of "special conditions" in the U.S. relationship with Taiwan.

1978: In May National Security Adviser Zbigniew Brzezinski visits Beijing to discuss strategic and bilateral issues. In July President Carter's science adviser, Frank Press, leads a delegation of government science administrators to China. On December 15, after five months of secret negotiations, President Carter announces the normalization of relations between the United States and China. Mutual recognition is extended, and diplomatic relations are to begin on January 1, 1979. Formal U.S. relations with Taiwan are ended, but trade and cultural relations are to continue. The United States reiterates its interest in a "peaceful resolution of the Taiwan question."

1979: China begins a campaign for "peaceful reunification" of Taiwan with the mainland. Vice Premier Deng Xiaoping visits the United States on a nine-day tour (January-February). Agreements are signed on a variety of scientific and cultural exchanges; American consulates are to be established in Shanghai and Guangzhou, Chinese ones in Houston and San Francisco. The two sides state different points of view on the Soviet Union. When the PRC invades Vietnam in mid-February, the United States calls for a withdrawal of Chinese troops. On March 2 the United States and China initial an agreement settling the issue of frozen Chinese assets and blocked American claims, deadlocked for 30

years. After amendments that provoke Chinese criticism, Congress passes and President Carter signs (April 10) the Taiwan Relations Act, which establishes the American Institute in Taiwan to handle future relations, and specifies future U.S. obligations to the island. In May the United States and China sign the claims-assets agreement and initial a trade agreement. In the absence of an agreement on Chinese textile exports, the United States unilaterally imposes quotas. The U.S.-PRC trade pact is signed (July). In August Vice President Mondale visits China. He offers $2 billion in Export-Import Bank credits over five years, signs an expanded cultural agreement and a preliminary hydropower agreement. The U.S. Supreme Court upholds President Carter's authority to terminate the Mutual Defense Treaty with Taiwan (December).

1980: *January* In the context of the Soviet invasion of Afghanistan, Defense Secretary Brown visits China. Both sides agree to take coordinated, parallel actions *vis-a-vis* Pakistan and Thailand (threatened by Vietnam). The United States offers to sell China selected non-lethal military equipment. Congress approves the U.S.-PRC trade agreement, thus granting most-favored-nation treatment to China.

March In Washington talks between American officials and PRC Vice Foreign Minister Zhang Wenjin, the two sides agree to take separate but "mutually reinforcing" actions to counter the Soviet invasion of Afghanistan. The United States and China reach final agreement on cooperation in developing China's hydroelectric power. Seamen from the PRC tour Taipei.

April China approves its first joint ventures with foreign firms, including one American corporation.

May Vice Premier Geng Biao visits Washington and selected military installations, and the United States allows China to purchase air-defense radar, helicopters and transport planes, and authorizes American companies to build electronics and helicopter factories in China.

June China protests the U.S. sale of defensive military equipment to Taiwan.

July The United States and China conclude a textile agreement.

August Republican presidential candidate Ronald Reagan brings protests from Beijing by suggesting that he would restore official relations with Taiwan.

September Vice Premier Bo Yibo visits the United States, signs agreements covering establishment of consulates, airline and maritime service and textile import quotas.

October The United States grants Taiwan's representatives the privileges and immunities normally accorded diplomats, provoking a PRC protest.

APPENDIX C

SELECTED READING LIST

China

Bonavia, David. *The Chinese.* New York: Lippincott, 1980. Well written and insightful observations by a British journalist resident in Beijing.

Fairbank, John K. *The United States and China* (Fourth Edition). Cambridge, MA: Harvard University Press, 1979. Excellent overview of modern Chinese history and U.S.-China relations.

Frolic, B. Michael. *Mao's People: Sixteen Portraits of Life in Revolutionary China.* Cambridge, MA: Harvard University Press, 1980. Life in China as described by people from several walks of life.

Lo, Ruth Earnshaw and Katharine S. Kinderman. *In the Eye of the Typhoon.* New York: Harcourt Brace Javanovich, 1980. Moving personal story of an American woman who married a Chinese intellectual and lived in China from 1937 to 1978.

Meisner, Maurice. *Mao's China: A History of the People's Republic.* New York: Free Press, 1977. Detailed history of the PRC from 1949 to 1976.

Oxnam, Robert B. and Richard C. Bush. *China Briefing 1980.* Boulder, CO: Westview Press, 1981. Short reviews of political, economic, cultural and foreign policy developments from 1978 through 1980.

Schell, Orville. *Watch Out for the Foreign Guests.* New York: Pantheon, 1980. Perceptive, often humerous look at contemporary Chinese policies and attitudes toward foreigners.

Terrill, Ross, editor. *The China Difference.* New York: Harper and Row, 1979. Sixteen scholars comment on various aspects of life in contemporary China.

Townsend, James R. and Richard C. Bush, compilers. *The People's Republic of China: A Basic Handbook.* (Second Edition). New York: The China Council of the Asia Society and the Council on International and Public Affairs, 1981. Concise overview of the PRC with suggested readings on daily life, the economy, foreign relations and other topics.

General

Hall, Edward T. *Beyond Culture.* Garden City, NY: Doubleday, 1977. The central theme of this book is that people need the experience of other cultures to learn. To survive all cultures need each other. Hall proposes a global shift toward what he calls "cultural literacy" that will enable the human race to escape the constraints of "covert culture" (which he describes as those aspects of cultures that one takes for granted).

Hall, Edward T. *The Hidden Dimension.* Garden City, NY: Doubleday, 1969. The central theme of this book is social and personal space, individual's cultural perception of it and its significance for inter-cultural communication.

Hall, Edward T. *The Silent Language*. Garden City, NY: Doubleday, 1973. A classic study of communication, especially non-verbal communication, as it is affected by culture. Hall emphasizes that "out-of-awareness" aspects of human activity transmit messages that are easily misunderstood cross-culturally.

Hanvey, Robert G. *An Attainable Global Perspective*. New York: Center for Global Perspectives, 1976. An essay that defines some of the elements of a global perspective. Explores topics Americans need to understand in order to cope with the challenges of an interconnected world.

Lanier, Alison R. *Living in the U.S.A.* (Third Edition). Chicago, IL: Intercultural Press, Inc., 1981. This lively and readable compendium of information provides non-Americans with the facts about everyday life and living in the United States. Helpful for anyone new to the United States and a useful resource to those working with foreign visitors, students and immigrants.

Rhinesmith, Stephen H. *Bring Home the World*. New York: American Management Association, 1975. An excellent guide for international volunteer community organizations. Includes information critical for the operation of any organization such as planning, goal setting, financial management, recruiting and motivating workers and evaluation. In addition, the book addresses those concerns specific to international exchange programs such as cross-cultural counseling, inter-cultural adjustment and cultural values. Includes good bibliographic references.

Stewart, Edward C. *American Cultural Patterns: A Cross-Cultural Perspective*. Chicago, IL: Intercultural Press, Inc., 1971. Analysis of American cultural assumptions and values and a comparison of cultural patterns of thinking and behaving. Designed specifically for persons engaged in international exchange.

APPENDIX D

INTERNATIONAL STUDENT SERVICE ARRIVAL SERVICE AND SAMPLE ARRIVAL INFORMATION REQUEST SLIP

International Student Service (ISS) meets students at ports of entry in 18 cities throughout the United States. Representatives wearing blue and white "Foreign Student Adviser" armbands meet students at airports or piers, help them obtain reasonable overnight accommodations if needed, give counsel on travel arrangements within the United States, deliver messages from universities or sponsoring agencies and provide varied additional assistance upon request. There is no cost for these services.

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APPENDIX E

PRINCIPAL ORGANIZATIONS WORKING IN SPECIFIC AREAS OF U.S.-CHINA RELATIONS

Center for U.S.-China Arts Exchange

School of the Arts
Columbia University
615 Dodge
New York, NY 10027
212/280-4649

Concerned primarily with the performing arts, the Center facilitates the exchange of materials and performing artists.

The China Council of the Asia Society

1785 Massachusetts Avenue, N.W.
Washington, DC 20036
202/387-6500

The China Council works primarily in the area of public education through its excellent publications and activities sponsored by regional councils throughout the United States.

Committee on Scholarly Communication with the People's Republic of China

National Academy of Sciences
2101 Constitution Avenue, N.W.
Washington, DC 20418
202/389-6683

The Committee on Scholarly Communication with the People's Republic of China (CSCPRC) administers the National Program for Advanced Study and Research in China and plays a major role in other national exchange activities. The CSCPRC is sponsored jointly by the American Council of Learned Societies, the National Academy of Sciences and the Social Science Research Council.

National Committee on U.S.-China Relations

777 United Nations Plaza, 9B
New York, NY 10017
212/682-6848

The National Committee is the principal national organization working in the area of cultural and civic exchanges.

National Council for U.S.-China Trade

1050 17th Street, N.W.
Washington, DC 20036
202/828-8300

The Trade Council works to promote U.S.-China trade through technical seminars in China and the United States and a variety of services provided to member companies.

U.S.-China Peoples Friendship Association

635 South Westlake Avenue, Suite 202
Los Angeles, CA 90057
213/483-5810

The Friendship Association is a national organization with many local branches. It is a private organization devoted to improving relations between the Chinese and American people.